THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.—ACTS I: 11.

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GENERAL CONFERENCE.

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ON Sunday evening, commencing at 7 o'clock, a

PRIESTHOOD MEETING

was held. It was probably the largest assemblage of the kind ever convened since the organization of the Church of Christ in this dispensation.

The speakers were, in the order in which they addressed the meeting, Presidents George Q. Cannon, Joseph F. Smith and Wilford Woodruff. The themes dwelt upon were the nature, powers, duties and responsibilities of the Priesthood. Those on whom it is conferred are measurably responsible for the salvation of the people, and will be held accountable to the Lord for the manner in which they use the authority confided to them. Business cares will not stand as an excuse for not responding to the calls of duty in connection with the calling of the Priesthood. We are living in a time when the love of the world prevails, and great care has to be taken lest the calling of the Priesthood be lost sight of in this feeling. Greater care should be taken in providing employment for the people, and means should be adopted for that purpose. It would probably be a good thing to have missionaries called to devote their time to laboring among the people in Zion, visiting them at their homes and looking after their spiritual and temporal welfare. Those who hold the Priesthood should refrain from all conduct that is improper, and should exercise an influence for peace, acting in all kindness and brotherly love. It is not in keeping with the genius of the Gospel to indulge in anger, which leads to wrong, and sometimes breaks up friendships that have existed for years. The brethren should govern their families in love, avoiding all forms of harsh-

ness. The instructions and ideas presented were clear and pointed, and a good spirit was present in the meeting.

SECOND DAY.

Monday, October 5, morning session.

The choir and congregation sang:

Do what is right; the day dawn is breaking,
Hailing a future of freedom and light.

Prayer by Elder John D. T. McAllister.

Singing by the choir:

Lo! the mighty God appearing,
From on high Jehovah speaks!

APOSTLE FRANCIS M. LYMAN

was the first speaker. The following is a brief outline of his discourse: This is one of the most important conferences that has ever been held. The people are more numerous than they have ever been before. Yesterday they were well instructed. Doubtless they are well prepared to make good use of the instructions they have received. The Saints have been in long training. They have been tried in a great variety of ways. Their determination and fidelity have been manifested up to the present time. The Gospel they have received commends itself to the honest, courageous and independent everywhere. It embraces all truth. It requires courage to believe in the Father, Son and Holy Ghost and repent of sin. A coward will not repent. It needs force of character to live right, combat sin in himself and do the will of God. We seem to be inclined to love evil and gratify ourselves. The Gospel requires self-denial, taking up the cross and following Christ and being like Him. We are apt to conclude that it is impossible to do right. But the Gospel requires that we should be honest, virtuous and charitable.

The Lord has bestowed upon us His Priesthood, which cannot be too highly appreciated. Through it we obtain salvation, which cannot be achieved without honoring it. Are we honoring the Priesthood by discharging the duties it demands? Each should put this question to himself. When this is done, as a rule there will be some dissatisfaction among the brethren with themselves. Some imagine that the laws of the Gospel are too exact for human nature to comply with them. When Christ commanded His disciples to be perfect even as our Father in heaven is perfect, He meant exactly what He said. Is there one thing that is right that we cannot do? Can we not deal justly and honorably one with another? The Church is sixty-one years old, and most of its members have been within its fold over twenty-one years. Should we not now be able to show the results of maturity, and exhibit an example to all people that would be the admiration of the whole world? Rectitude of conduct is admired by all people.

We are clothed with authority to preach the Gospel to the world. Are we doing this at home by word and deed. What are the presiding Elders in the Stakes and wards doing? What are their labors to-day? The Lord requires that they be workers and teachers of righteousness, both at home and abroad. An exemplary man is one who sets good examples, and

no bad ones. Occasionally men who are in leading positions take a course to weaken the faith of the people who are under their guidance. Our children, as well as the people, look to us for example, which is the strongest exhortation of teaching that can be given. It takes a good man to do good things. We will not be judged by our profession, but by our works. We are not expected to make excuses when we are required to perform any duty, but to do what is required by the Priesthood.

The Elders should be men who do not need to be exhorted to do right. They ought themselves to be comforters and exhorters, and their conduct should be harmonious with their teachings. The world is looking upon this people, and we are noticed as a community. Many visitors come here to see us. Do they see an improvement among the people in relation to temperance and observing the Sabbath? Do they see a growth of love among us in our families and in all our associations with each other? Families ought to be united. Wives and husbands should live in union and the children should not be alienated from their parents. There should be no harshness exhibited in our families, but every home should be permeated with the genius of affection.

There is here, at home, an excellent field for missionary work, especially among the young. They are intelligences who have come from God to be tried and proved. Every son should seek to become a savior to the family of which he is a member. So ought every daughter. What are we doing in the families of the Saints? How many sons are seeking to labor for the family to which he belongs, to bring salvation to each member Duties belong to both sons and daughters in this direction. The duties of the Priest and Teacher are important. They are required to visit the Saints at their homes, and see that no iniquity exists in the Church.

I fear that our young men from twelve to twenty-one years of age are not being looked after. They are not labored with and taught in the functions of the Aaronic Priesthood to prepare them for that of Melchisedec. They should be taught to be expounders of the Gospel. When an officer of the higher Priesthood goes around in the exercise of the calling of Teacher a young man holding the lesser authority should be by his side, to receive training and experience. The young men ought to be taught to take part in family prayer. Fathers should not monopolize the performance of this important duty. It is unfair to send young men into the world without some experience. Those who are advanced should teach them their duties. If the young are brought into active service there will be discovered in them the power of God. The Presidents of Stakes and Bishops should give attention to this subject.

Elder Lyman concluded by expressing the prayerful hope that the leaders of the people may always enjoy their freedom and be enabled to minister among the Saints, and that the blessing and power of God might be with them.

APOSTLE HEBER J. GRANT

was the next speaker. Following is a brief summary of his remarks: It is a source of pleasure to meet in General Conference with the Saints. I desire the advancement of the kingdom of God above all things on the face

of the earth. All the Saints wish to know the mind of God, that they may keep His commandments. While we may make mistakes and cause our sincerity to be doubted, if we have the self-consciousness of desiring the progress of the work of the Lord, we still stand firm and will endure. The criticism of a man's own conscience is more exact than that of others in relation to him. It is our duty to bow in prayer for the light of the Holy Spirit to beam upon us as a guide. We should also seek the counsels of those who preside over us.

Something has been said about leading brethren being engaged in business pursuits. Criticisms in relation to myself have been indulged in by some people. I have not engaged in anything of this character without the approval of the brethren. Men have various gifts. Some are more spiritual than others. But be this as it may, so long as we labor with an eye single to the welfare of the work of God we are in the right path. I do not wish to be misunderstood by the Latter-day Saints. When I have the love, fellowship and confidence of those who preside over me, and a consciousness that my allegiance to the Almighty is unimpeachable, I can endure any misunderstanding that may exist concerning me.

The speaker read a portion of the hymn on page 260, which dwells upon the promises of the Lord to sustain the Saints in all the trials and vicissitudes and ordeals of life. He further said: We know that we are engaged in the work of God. I have shed tears of joy because of the testimonies which I have received from the Lord concerning His cause. Let us learn to be loving, kind and forgiving, for this disposition brings peace and contentment.

APOSTLE MARINER W. MERRILL

addressed the assemblage, speaking substantially as follows: It has occurred to me that it would be a grand thing if all the brethren could have heard the remarks made last evening at the Priesthood meeting concerning the duties of the Elders. The Gospel has done a great deal for us. This can be seen at once when we compare our former situation with the circumstances now surrounding us. Our condition has been greatly improved. As a rule the Saints when ungathered did not own much. They did not possess the farms they cultivated, nor the factories they worked in. Now, as a rule, they are prosperous, through the gathering and the operations of the principles of the Gospel. This material progress has been exhibited at home, as well as in the case of those from abroad. In other respects the Saints have been blessed. Great privileges have been and are enjoyed. For instance, the people have had the opportunity of going into holy places and doing a work for their dead. But many of us have forgotten the pit from which we were dug. We imbibe the spirit of the world, and are too eager after riches. We occasionally neglect our prayers and forget to teach our families the principles of light and truth. When we neglect our duties, it gives our children license to do the same.

Some years ago it was revealed through President Taylor that we should set our houses in order. Have we done so? If so, all is well with us and peace reigns in our habitations; the son is willing to look to the father and the daughter to the mother for counsel and advice. Such a condition

is a happy one. I remember when people wishing to engage in any enterprise could go to President Young for his advice. Is this done to any extent now? If we do this and can go forth with the blessing of our leaders we would feel great satisfaction, and would have greater faith in the ultimate success of our undertakings. The genius of this work is the spirit of humility; we should aim to do things by common consent, and seek humility of spirit and to promote union. It is in keeping with the plan of salvation.

Remarks have been made regarding the young people. Many of our youth have never been ordained to the Lesser Priesthood, and they appear at the Temple without having had any ordination until they are made Elders. They should be graduated in the Priesthood, from the office of Deacon upward. They could be given charge of our meeting houses, and assigned other labors. It is not necessary to hire janitors to do this labor. The people should not only be visited by the Teacher, but likewise by the Priest. Those who labor in these callings should, before engaging in them, not fail to go before the Lord in private and ask that the Spirit of Truth may manifest what is necessary to be said at the time when it may be needed. Sisters who are alone should gather their families together and pray with them.

Never allow yourselves to find fault with the Priesthood. It is a dangerous thing. Beware of faultfinding with those who are over you. Don't judge each other unless you are appointed to do it. Be honest with each other. All our agreements, no matter who they may be made with, should be strictly fulfilled. If we do this all people will have confidence in us.

The Latter-day Saints should not forget their dead, millions of whom are waiting for us to do a work for them. We will meet them in the future, and the question may be asked as to what we have done for them. If we cannot make a satisfactory explanation we will be ashamed. This is an important and mighty work. It pertains to us and our kindred. These things should be remembered, for there is a reality behind the vail as there is here. How joyful we will be if when we meet our dead we have done all we could in their behalf.

The choir sang:

Let the mountains shout for joy;

after which the congregation joined in singing the Doxology.

Benediction by Elder Joseph E. Taylor.

[TO BE CONTINUED.]

THE GARDO HOUSE VACATED.

Owing to the decision of the court, forfeiting the Church property to the government of the United States, President Woodruff has decided upon vacating the Gardo House in Salt Lake City to the possession of those who have robbed the Church of it. This action is thus announced in the *Deseret News*:

Notice has been served on the receiver by the lessee, Bishop J. R. Winder, that the Gardo House will be vacated on the first of

December. This house, erected by the late President Brigham Young, reverted to the Church of Jesus Christ of Latter-day Saints after his decease, in the settlement of his estate. It was occupied by President John Taylor as a parsonage by vote of the Church in General Conference. After his death, President Wilford Woodruff, as the President of the Twelve Apostles, occupied it, and since his accession to the Presidency of the Church he and his counselors have used it officially, under the lease taken by Bishop Winder.

In November, 1887, the house was seized by the receiver, under the rulings of the courts, and it has since been in his formal possession, the Church paying rent for the use of its own property. In order to keep it from occupation by persons who might not properly preserve the furniture and fittings of the establishment, the increased rent required when property was boomed in this city was paid to the receiver. This has proved a very heavy financial burden.

It was hoped that when the litigation over the Church property was brought to a head, the Gardo House would have been judicially declared, what it is in fact, a parsonage connected with the Church, and therefore exempt from escheat under the act of Congress. But the indications are now that, for some time at least, this act of simple justice will not be performed, and the venerable President of the Church prefers to retire from the occupancy of the parsonage which he ought to enjoy, rather than continue to pay the great rent that is required.

We understand that during the past four years no less than $28,000 has been paid by the Church in rents for occupying its own property, on much of which it had possessory rights and claims before the act of 1862 was passed, limiting the real estate holdings of churches in the Territories.

The legality of this exaction is a matter for the courts to determine; its injustice cannot fail to strike every fair mind with convincing force. We do not think that any but the most bitter of anti-"Mormons," whether they be religious or irreligious, will approve of the policy that seizes the property of an unpopular religious body, and either turns its chief ministers out of buildings devoted to their use or demands from it an enormous rental for premises clearly its own.

The vacation of the Church parsonage by President Wilford Woodruff in the eighty-fifth year of his age should, it seems to us, draw the attention of the country to the injustice which is being done to the "Mormon" Church, a body that has submitted to the popular demand at a greater sacrifice than any but its members can fully understand. Something should be done to relieve the government from the odium which must sooner or later attach to the course it has pursued under statutes specially framed against a religious institution.

FACTS AND EVENTS.

Four persons were killed and seventeen injured in a railway accident at Rome on November 14.

The town of Arroyoseca, Argentine Republic, was destroyed by a tornado on Novem-

ber 15, forty persons being killed and a large number injured. There was considerable damage to property.

Twenty tenement houses were destroyed by fire in Brooklyn, U.S.A., on November 16, and a number of people perished in the flames.

A family of five persons were burned to death at Columbus, Ohio, on November 14, the tenement house in which they lived having taken fire.

A force of rebels numbering 15,000, on November 13, sacked the town of Tehwei, near Foochow, China, and advanced on Foochow. The cause of the uprising is the tyranny of the ruling classes.

Frightful misery exists in the famine stricken province of Samara, Russia. Bread is no longer to be procured there, and the unfortunate inhabitants are watching with terror the advance of winter.

News received on November 20 from Gilbert Islands, in the South Pacific ocean, says that great loss of life had been occasioned there by a tidal wave. On one of the islands eighty persons were drowned.

A telegram from New York states that, owing to the anticipated outbreak of a European war in the spring, Germany has contracted for a virtual monopoly of war materials which the United States can supply.

A woman who had been missing for thirty-five days was found in the woods at St. Gerome, Canada, worn almost to a skeleton by her protracted fast and exposure to cold. She was unable to stand when discovered.

By an explosion of gas at a magic lantern entertainment in a Methodist church at Ilkeston, England, on November 18, every window in the building was broken, many of the audience injured, and two persons killed. The cause of the explosion was the inexperience of the person manipulating the lantern.

Upwards of twenty thousand miners went out on strike at Lens, France, on November 15, and it was estimated that twenty-five thousand more would come out within the following ten days. Several riots occurred during the first three days after the inauguration of the strike, and troops had to be called out to preserve order.

The rain making theory is about to be put to a practical test in New York. There has been a water famine there, and the New York *World* of November 15 contained an offer to bear the expense of producing rain for the relief of the people. Gen. Dyrenforth accepted the proposition and began operations on November 16. Experiments on November 10, in Spain, to produce rain, were successful.

Owing to the recent anti-foreigner riots in China, the foreign ministers at Pekin have forwarded an ultimatum to China, demanding reparation for the outrages, and assurances of protection in the future. The Chinese government has promised to accede to the demand, but it is said that the feelings of the people are such that the government officials do not dare to take action to enforce the required guarantees.

A young married lady, supposed to be dead, was buried at Montauban, France on November 16. The same day her husband's suspicions of the possibility of her being alive were aroused, and the grave was opened. The unfortunate woman had turned over in her coffin, and had torn her shroud. Her fingers were bleeding from her efforts to tear off the coffin lid. She was dead from suffocation when reached.

On November 15, during the service in the Mahommedan Church in Liverpool, the place was attacked by a mob of the unruly class, who pelted the place with mud, stones and filth. They then burst in the vestibule doors and poured a fusilade of stones, fireworks and filth among the congregation, several of whom received painful bruises. The police came and dispersed the mob, but no arrests were made. Six large bucketsful of missiles were gathered up in the church lobby after the attack. The congregation had given no provocation, only their profession of Islamism was unpopular.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, NOVEMBER 30, 1891.

THE SAINTS AND THE MANIFESTO.

It is nearly sixty-two years since the Church of Jesus Christ of Latter-day Saints was organized, the step being taken by direct command of the Almighty, given in this dispensation—the dispensation of the fulness of times. During the period that has elapsed since the day of organization, many and varied have been the experiences through which the Latter-day Saints have passed. The sorrows and tribulations of persecution, and the temptations that frequently accompany times of prosperity, have alike been unavailing to force or lead them from the path of duty. As a result of their integrity, the choice blessings of heaven have been poured out upon them in temporal and spiritual affairs.

The trials they have had, though at times grievous to be borne, have proved to be for their education and benefit, for in surmounting obstacles that have beset their pathway they have grown stronger in battling for the right, and have learned to more fully recognize the directing influence of the Holy Ghost, which abides with faithful Saints as a Comforter and Guide into all truth. But while they contemplate the past with feelings of gratitude to the Lord for the strength He has given and the deliverance He has wrought out, they do not fail to recognize the fact that the present and the future have their difficulties to meet and their triumphs to achieve. While they have grown stronger and better in their faith in God and obedience to His laws, the Saints have not entirely overcome the weaknesses and frailties of men, nor forsaken all worldly follies. They are still far from perfection, toward which they have set their faces, and it is necessary for the work of purifying, developing, educating and strengthening to go on, that they may be brought to a state where the superstructure of their lives will have no vulnerable point to invite the assaults of the adversary.

As the wheels of time roll on, new scenes, fresh circumstances, changed conditions are thrust upon them, bringing other elements to test their faith and prove whether they will abide by the Gospel covenant in all things. One feature which has been developed by recent events is that set forth in the manifesto issued by President Woodruff relative to the practice of plural marriage. The President's action has given rise to much

discussion outside of the Church; it has also afforded material for serious reflection on the part of those within the fold, and the interest in the situation has steadily increased up to the present time, special attention being called to it during the Church cases heard in October last, when President Woodruff testified before the court master in chancery that the manifesto had been issued by divine inspiration.

There should be no doubt as to the attitude of the Saints upon this, or upon any other subject relating to the Gospel of Christ. They have received the word and will of the Lord, and their duty is to abide thereby. No considerations, whether of life or of death, should remove them from this position, nor will such have the effect of doing so with those who truly love the Lord. Men may enact laws, promulgate decrees, or resort to violence to turn Saints from the line of duty, but those who have obeyed the Gospel can only be consistent by following the rule expressed in the words of the Apostle Peter, "We ought to obey God rather than men." The Almighty has not left this an open question, but in a revelation given through the Prophet Joseph, at Kirtland, August 6, 1833, He speaks thus pointedly upon this subject:

"And now verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them."

The rule is thus clearly laid down with respect to the laws of men, whatever may be their nature or effect. Have the Latter-day Saints conformed to that rule? The reply is found in the record they have made with the doctrine of plural marriage, which was attacked by legislative enactment. The revelation pertaining to a plurality of wives is of God, and when the antagonism to it was aroused, the only consistent course open to His people was to observe the command He had given. They could not change it; nor could they afford to renounce His doctrine, though adherence thereto might bring them bonds and even death. In the contest they have passed through regarding this principle, they have experienced untold suffering, but the thought of a relinquishment or a renunciation of a law of God, as a means of escape, has not been entertained by those possessing the faith of the Gospel. They chose to suffer to any extent rather than swerve from that which they knew to be right. Their example of heroism, fidelity and confidence in the mercy, justice and power of God is a parallel to the noble conduct of Shadrach, Meshach and Abednego, when threatened with death in the flames. By their example to-day they have reiterated the immortal words of the three Hebrew children, that their God was able to deliver them, and they believed He would do so; "but if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." The Latter-day Saints have renounced no principle; they have not bowed down to any image set up by man.

This statement of the case suggests the inquiry whether, when the Almighty gives a revelation, there are any circumstances which will justify a suspension of its operations? The answer is plain: By the choice of men, and upon their own responsibility, no; by the command

of God, yes. For the first there would be no more justification than there was for Jonah's attempt to flee to Tarshish instead of going to Nineveh, whither the Lord had sent him; as to the latter suggestion, when the Almighty in His wisdom regards the circumstances to be sufficient for the suspension, it is perfectly consistent for Him to so order, just as He turned aside the prophecy of Nineveh's destruction, when the conditions which called it forth had changed so that another proceeding was applicable. The land of Canaan was promised to Abraham and his children for an everlasting inheritance, but when the Lord commanded Jacob and his family to go down into Egypt, or permitted the expulsion of the Hebrews from Palestine, the principle in His promise to the Father of the Faithful was not departed from; the covenant remained in full force, to be applied whenever, in the justice of the Eternal One, the proper time and condition should be reached. It is an incontrovertible proposition that the right to command and to reveal His will to those who will give heed thereto rests with the Almighty, without limit of date or circumstances by man.

What is the position, then, of the Latter-day Saints with respect to the doctrine of plural marriage and the manifesto issued by President Woodruff? The former they have accepted as a revelation from God, and as such have sought to obey it. Was the latter advanced because of any request or desire on the part of the Saints, that they might in that way be relieved from persecution? No, indeed; neither was it issued by President Woodruff because of any pressure or demand brought by men. Had it been inspired by either of these causes, it would have been unauthorized, and consequently void. The manifesto forbidding the further practice of plural marriage was promulgated in accordance with the revelation of the Lord to the President of the Church, who holds the keys of receiving the will of the Lord for the guidance of the Church. That is the source from which the manifesto derives its force, and why it is binding upon all the Latter-day Saints. They are to observe to do all things whatsoever the Lord commands them, and this is a command.

With this understanding, the situation of the present time can be fully comprehended. If the Lord had not spoken, matters would have gone on in the direction they were being borne. The body of the Church can bear witness to the truth of the words of President Woodruff when he said: "I should have let all the Temples go out of our hands; I should have gone to prison myself, and let every other man go there, had not the God of heaven commanded me to do what I did do." When the command was received, however, the President did not hesitate in his duty, and the manifesto was forthcoming. Upon this subject the following remarks, made by President Woodruff at the quarterly conference at Brigham City, Utah, October 25, will be of interest:

I wish to make some remarks upon the principle of revelation. Some have thought that revelation has ceased. But this is not the case. The Lord is with us, and gives us revelation. But I will say for myself that I wish to avoid saying, "Thus saith the Lord," as far as I can, when I give the will of the Lord to the people. In the days of Joseph Smith it was "Thus said the Lord" almost daily, until the revelations now embodied in the Book of Doctrine and Covenants had been given. Since that day

Presidents Brigham Young and John Taylor and myself have seldom used the words "Thus saith the Lord," when giving the word of the Lord to the people. In the 68th section of the Book of Doctrine and Covenants we are informed that when men speak as they are moved upon by the Holy Ghost it is the word of the Lord and revelation.

I have received a revelation and a commandment from the Lord, which I have not revealed to any man, which I shall reveal to this assembly, and the command of the Lord I shall give to this people, which is this: The Lord has revealed to me that there are many in the Church who feel badly tried about the manifesto, and also about the testimony of the Presidency and Apostles before the master in chancery. The Lord has commanded me to put the following question to the Saints, and those who will give strict attention to it shall have the Holy Ghost to be with them to inspire them to answer that question for themselves, and the Lord has promised that the answer will be to all alike. The question is this: Which is the wisest course for the Latter-day Saints to pursue—to continue to attempt to practice plural marriage with the laws of the nation against it, and the opposition of sixty millions of people, and at the cost of the confiscation and loss of all the Temples, and the stopping of all the ordinances therein, both for the living and the dead, and the imprisonment of the First Presidency and Twelve and the leaders or heads of families in the Church, and the confiscation of the personal property of the people (all of which of themselves would stop the practice), or after doing and suffering what we have through our adherence to this principle, to cease the practice and submit to the law, and through doing so leave the Prophets, Apostles and fathers at home, so that they can instruct the people and attend to the duties of the Church, and also leave the Temples in the hands of the Saints, so they can attend to the ordinances of the Gospel, both for the living and the dead?

Now, the inspiration of the Lord will reveal to any person which course wisdom would dictate us to pursue. And the Latter-day Saints throughout Israel should understand that the First Presidency of the Church and the Twelve Apostles are led and guided by the inspiration of the Lord, and the Lord will not permit me, nor any other man, to lead the people astray.

The issue presented to the Latter-day Saints is not the surrender or renunciation of any principle. They have given ample proof as to their determination upon that point, and the Lord has accepted and will bless their labors. Time will show whether their fidelity calls forth a manifestation of His power equal to that which delivered the Hebrew children from the effects of the fiery furnace. They can afford to be content with the result. The new state of affairs casts no reflection upon the past, any more than did the submission of the Lord, when His hour had come, to the decree that placed Him on the cross reflect upon the efforts of His parents to preserve His life in earlier years by the flight into Egypt. In both instances the Father's will was obeyed. There need be no dubiety in the mind of any person as to what the Saints will do in the situation they are in. The unanimous vote of the people in General Conference, pledging themselves to sustain President Woodruff's actions, and the union, energy and faith which increase with them from day to day, are convincing evidence that, notwithstanding the severity of the trial, they will earnestly and sincerely seek to follow the example of the Divine Master, and in their hearts and lives will answer, "Thy will be done." J. H. A.

It is desired that Presidents of Conferences report briefly to the Presi-

dent of the Mission, as early as practicable in the month of December, the condition of each missionary as to health and general situation in his field of labor. The Elders will afford such assistance as may be necessary by prompt responses to inquiries made of them.

At the Priesthood meeting of the Welsh Conference, an account of which was omitted from the report of the conference proceedings, the Elders reported that during the four months ending October 31 there had been distributed 20,369 tracts; 98 outdoor meetings and 184 indoor meetings had been held, 40 books disposed of, and six persons baptized.

DISTRICT MEETING.

MINUTES of a District Meeting held at Dean's Public Hall, Sunday, November 8, 1891. There were present on the stand: Samuel Worsencroft, President of, and A. Fawson, Traveling Elder in the Liverpool Conference; H. W. Woolley, President of, and J. F. Merrill, John R. Booth, T. G. Humphrey, E. A. Stratford and H. A. Woodruff, Traveling Elders in the Manchester Conference.

10 a.m. Singing. Prayer by Elder Booth. Singing.

Elder Woolley said he was pleased to meet with the Saints in district meeting, and desired that the Spirit of God might rest on all present. The Latter-day Saints as a rule meet with considerable persecution. This they expected, for, as it is said in Holy Writ, they who live godly in Christ Jesus must needs suffer persecution. He exhorted all to live in harmony with the will of God.

Elder Humphrey felt proud that he was a member of the kingdom of God that was set up in the last days, as foreseen in the dream of Nebuchadnezzar. The Gospel is revealed in these days and will open the way of salvation to all who will receive it.

Elder Stratford spoke on the principle of faith, through which mankind are able to stand in the kingdom of God. There is in the Gospel everything that tends to elevate mankind, and lead them to be upright in their actions and temperate in their habits.

Elder Fawson took pleasure in bearing testimony to the people assembled that the Gospel had been restored to the earth by an angel, as shown in the vision given to the Apostle John while on the Isle of Patmos. He invited all to investigate the principles of the Gospel and receive the truth.

Elder Merrill referred to the errors the world has drifted into and the condition of those who will not repent. He spoke on the personality of God, and also on the persecution the Saints have suffered for the truth's sake.

Singing. Benediction by Elder Worsencroft.

2 p.m. Singing. Prayer by Elder Clark. Singing. The Sacrament was administered by Elders Humphrey and Merrill.

Elder Booth spoke at some length on the first principles of the Gospel, showing that the teachings of the Latter-day Saints were in harmony

with those of Christ and His Apostles. The speaker urged parents to teach their children the principles of truth, and to bring them up in obedience to the commandments of God. He also referred to the principle of tithing, and pointed out some of the blessings gained through obedience to that law.

Elder Woodruff said there is nothing of more importance than that which will lead us back into the presence of our Father. He referred to the organization of the Church and to some of the gifts and blessings connected therewith, and concluded by bearing his testimony to the truth of the message the Latter-day Saints have received.

Elder Cook said he had heard many things spoken on during the day and could bear testimony to the truth of the same; all who yield obedience to the plan of salvation and continue faithful to the end will be saved in the kingdom of God.

Singing. Benediction by Elder Woolley.

6 p.m. Singing. Prayer by Elder Fawson. Singing.

Elder Worsencroft rejoiced in the testimony of the Elders of Israel, and bore witness that the words they had spoken were words of eternal life, for God had spoken through them. The speaker referred to the Gospel being taken from the earth after the death of the Apostles, and of its restoration these times—the last days. The Elders are going forth with the same Gospel and the same commission as the ancient Apostles, preaching to the nations, and baptizing for the remission of sins. They are hunting and fishing the honest in heart from among the nations before the judgments of God are poured out on the wicked.

Singing. Benediction by Elder Stratford.

GEO. C. CLARK, Clerk.

LIVERPOOL CONFERENCE.

MINUTES of the Liverpool Conference, held at No. 10, Central Buildings, Lancaster Road, Preston, Sunday, November 15, 1891. There were present: Elders James H. Anderson and J. C. Cutler, of the Liverpool office; Samuel Worsencroft, President of, and G. H. Robinson, A. Fawson, T. L. Beech, Harry Worley, Geo. G. Eyre, Samuel Brockbank, J. P. Youd and Geo. S. Obray, Traveling Elders in the Liverpool Conference.

10 a.m. Singing. Prayer by Elder Beech. Singing.

President Worsencroft said he rejoiced to know that the Gospel was restored to the earth, and that there were a few of the honest in heart who had been recipients of its blessings. Those who are faithful to the end will inherit eternal life. The Lord holds the destiny of all nations in His hands, and will control everything for the accomplishment of His great design.

Elder Brockbank said it was necessary to have the Spirit of God in all our transactions in life, to lead and guide us into all truth. The Gospel brought freedom to all those who yielded obedience to its principles.

Elder Eyre said he desired to do good on the earth. He spoke of the organization of the Church, and what was required of mankind to obtain eternal life.

Elder Obray said he had received divine testimony that the Gospel was the power of God unto salvation. All those who obey its principles will receive a knowledge for themselves that it is the work of God, and that there is no other name by which salvation comes than that of the Lord Jesus.

Elder Worley said obedience to the principles of the Gospel would bring joy and peace. He spoke of the baptism of the Savior and His example in that divine ordinance; bore testimony to the restoration of the Gospel in this dispensation.

Elder Anderson spoke on the necessity of authority from the Almighty to perform any of the ordinances of the Gospel.

Singing. Benediction by Elder A. Fawson.

2 p.m. Singing. Prayer by President Worsencroft. The Sacrament was administered by Elders Beech and Brockbank.

Elder Youd said the Savior came to the earth as a pattern to men, who will receive salvation if they follow Him. He also spoke of the authority by which the Elders went forth as messengers of God to the people.

Elder Beech said it was necessary for Saints to follow the guidance of the Spirit of God. The Savior came to do His Father's will; He had commissioned His Apostles in this age, as He did anciently, to go forth and preach the Gospel, and the Elders of Israel were now engaged in that labor.

The authorities of the Church, of the European Mission, and of the Liverpool Conference were presented and unanimously sustained.

Elder J. H. Anderson addressed the congregation on the atonement of the Lord, and the principles which it was necessary for men to receive, that they might be in the light as He is in the light, and be cleansed from all sin.

Singing. Benediction by Elder Robinson.

6 p.m. Singing. Prayer by Elder Worley. Singing.

Elder Cutler said he had been associated with the Latter-day Saints nearly thirty years, and knew by his own experience that they were seeking to keep the commandments of God, and aid in building His kingdom. They were unpopular because their doctrines were misunderstood by many, and because the adversary had power over the hearts of men to such an extent that the latter did not care to investigate the truth. There were many good, honest people who had an aversion to the Latter-day Saints because of a mistaken idea of the belief and character of the Saints.

Elder Anderson spoke upon the first principles of the Gospel, and the restoration of divine authority and ordinances in this dispensation for the salvation of men.

Elder Worsencroft testified that the speakers during the conference had taught the doctrine of Christ; he exhorted those who had received the Gospel to be diligent and faithful, and those who had not yet accepted the plan of salvation he urged to give prayerful consideration to what they had heard, and to enter in at the strait gate that leads to eternal life.

Singing. Benediction by Elder Brockbank.

A Priesthood meeting was held on Monday, November 16, and the Elders

reported their labors during the past two months. President Worsencroft gave instructions relative to the labors of the missionaries in their respective fields in the conference. The following report of the conference was presented: Seventies, 9; Elders, 11; Priests, 3; Teachers, 4; Deacons, 2; members, 75; total, 104. Baptized during the year, 17; emigrated, 10; excommunicated, 1; tracts distributed, 34,330; books disposed of, 94; indoor meetings held, 348; outdoor meetings, 25.

ABRAHAM FAWSON, Clerk.

UTAH NEWS.

(Summarized from Territorial papers.)

A broom factory company has been organized at Logan, with $20,000 capital. The president is Mr. Orson Smith.

A new paper is about to be started in Ogden. It is to be called the *Evening Mail*, and is to be democratic in politics.

The residence of Governor A. L. Thomas, at Salt Lake City, was partially destroyed by fire on November 12, the damage amounting to $2500.

Howard Tanner, of Beaver, was shot and killed at a sheep camp near Circleville, Piute County, on November 12, by a half-crazy sheepherder known as "Tex" Nicholls.

The lace house, a shop in Salt Lake City, was set on fire on November 9, by burglars who had secured an entrance. Six thousand dollars' worth of property was destroyed.

On November 9 the Salt Lake mill and elevator company shipped 50,000 pounds of Utah flour to China. This is the first direct shipment from the Territory to that part of the world.

Non-"Mormon" workmen held a mass meeting in Salt Lake City on November 11, and uttered a vehement protest against the extravagant policy of the present Gentile city officials.

Two young men, Joseph Wood and Charles Jamison, were out shooting near Lewiston, Cache County, on November 2, when Jamison was shot and killed by the accidental discharge of Wood's gun.

At East Mill Creek, a few miles south of Salt Lake City, W. T. Rogers was engaged on November 6, digging a well. By the breaking of a windlass rope, he was precipitated to the bottom of the excavation, 110 feet, and killed.

An injunction was served on the Ogden City officials on November 11, forbidding further work on the municipal buildings until the determination of the question whether or not some of the city councilors are interested in the contract for furnishing the building material.

On November 4, at Salt Lake City, an attorney named T. W. Wampler, who had recently returned from the east, where he has been indulging in malignant abuse of the "Mormons," got drunk and assailed ex-Governor C. W. West. The latter defended himself against Wampler, who is an athlete, with a cane, bringing the burly lawyer to the floor by a couple of blows, each of which inflicted a scalp wound.

In a suit for the escheat of the Gardo House—the residence of the President of the Church—in Salt Lake City, Judge Zane has decided that it is forfeited to the United States. The judge expressed the opinion that in justice it should be retained by the Church as a parsonage, but said he was bound by the decision of the Supreme Court of the United States to the contrary. The Tithing Office and Historian Office grounds, the Church farm and an interest in some coal lands were also declared to be forfeited to the United States. The case will be carried to the superior court.